and labor for the cause, and have given their earthly possessions to the

Schweinfurth possesses in his own name property which has been given him outright to the amount of \$500,000 at the lowest calculation. Wherever a member of the "Church Triumphant" is found they set aside a tenth of all their earnings as tithes for the Lord and the Lord deposition. tithes for the Lord, and the Lord deposits

it in different banks in his own name. When the Herald reporter called at the Community he was met by a young male servant and ushered into the front parior. This room was commodious and elegantly furnished. The feet sank into a velvet carpet, leopard and wolf skins were spread about, and added to the beauty and richness of the surroundings. The house is furnished in antique oak, and light comes through large plate glass windows, sur-rounded by many hued colored glass. From the snowy ceiling hung large and glittering chandeliers. The reporter was introduced to the richly dressed and quite pretty young ladies, who gave every evi-dence of refinement and culture. They answered a few immaterial questions politely, but appeared to be reserved, and were evidently relieved when an inner door opened and the "savior" Schwein-furth appeared. A very bright eye and bright red English cut whiskers were the first things one noticed and mentally com-mented on. His natty feet were encased in patent leather shoes; a heavy gold fob n hung from a watch pocket; a very high clerical collar and a brilliant blue and gold tie surrounded his neck. He was dressed throughout in good taste, and there was an air of gentlemanly ease and elegance from the crown of his head to his shiny footgear. When informed that the visitor was in

search of information as the representa-tive of a great newspaper which is read throughout both continents, it seemed as if a slight shade passed over his countenance and there was a momentary hesitation before his reply. But it was only transitory, and in a moment he said: "Will you kindly follow me to my study. I have no objection to answer any reasonable questions you may propound, if of proper character.'

He led the way into the hall and thene to the two-story wing and up stairs into a room which bore the appearance of a lite-rary man's comfortable retreat. It was ed with books in solid walnut cases, tastefully vencered with French varnish and elaborately carved. Motioning the visitor to a Sleepy Hollow chair, he fol-lowed suit and awaited the interrogatories. HE IS CHRIST.

The first question would startle an average man, but it did not surprise the Rev. Schweinfurth: "Are you Christ?"
"I am," was the reply. "I am more than Christ. I am the perfect man and also God. I possess the attributes of Jesus the sinless, and have His spirit; and more than that, I am the Almighty Himself."

"This, then, is your second advent on "It is, and I am accomplishing untold

good. The time is not far off when I shall make such manifestations of my divinity and power as will startle the world and bring believers to me by thousands.
"When did you discover first your di-

vine attributes and that you were the great head of the church?' "In 1883, at the decease of Mrs. Beek-

man. Three days before her death she had a light from heaven and transferred her spiritual hosiners to me. Before her death outsiders erroneously called her 'the woman Christ.' That was not true. She was the spiritual bride of Christ, and people were called Beckmanites, After her death at first I was only sensible that I possessed the attributes of Christ and had in my own person His spirit coming a second time on earth. The people who believe in this great truth

to scrutinize the speaker closely to detect symptoms of insanity. But there was no wildness in his eyes, no nervousness in his manner. He sat as calmly and expressed himself as deliberately as any one could utter the most unquestionable tru-

'Can you, then, perform miracles?' Can you vauish from the flesh and be invisible, and pass from one place to an-

"Yes, I have unlimited power. I can come into a room with closed doors and disappear. I can raise the dead, cure disease, and do all the miraculous things which I accomplished when I was on the earth before. I do not practice them often, for I wish to convert the world to the truth without depending on super-natural powers, but by the truth itself. One of the ladies you saw down stairs was in the last stages of consumption, physi-cians had no hope for her. I brought her back from the face of death with my power and without approaching Did you ever see a more healthy

"Do you expect to live on earth for-

"I shall be here many years in the pres-ent body, and the world will see wonderful sights before I east off this body. But He numbers among his followers people I am incarnate, and when this goes into of learning and culture. His "kingdom," the corruption of death my spirit will enter another body and still live on earth. How or when the present body will die as not yet been revealed of the Father. But in form and substance the identical heard from in hundreds of quarters from body 1 now possess was the one that was this time on. The Rev. S. L. Conde, pascrucified on Calvary. There are many things in the gospels that are inaccurate my crucifixion and my life on earth, and I am now occupied in writing a new and true version of the New Testament that can be accepted as the perfect and in-spired word. This in itself, when given to the world, will create a revolution left her husband and, taking her child, among those who now consider themselves orthodox believers."

"Will you tell me something of your in this vicinity.

In company

"Well, sir, you can say that we live as a rge family. There are several married couples here, but most are unmarried. The evil charge that we practice free love shows how little the world knows of the purity and sinlessness of our lives. I am the type of the sinless one, and those who live with me and believe become pure even as I am pure, and in them there can be no guile. Our marriago ceremony is binding, and there can be no divorce. The sexual relation is only entered in by wedded ones for the purpose of raising children, and any other intercourse for the gratification of passion is coa-sidered sinful. As for myself, I never experience the passions of man, for I am God. I know that I shall be reviled and persecuted, and men will say all manner of evil things against me, but I am boly and the world will yet know it. The whole

crucified, where are the marks of the nails in your hands?" asked the skeptical scribe. "I do not claim that the material physique has not changed and put on new

flesh, but my features are not changed, and though new material substance has covered the point of the torturing instruments, in a general sense the same body is now before you as arose from the tomb at my

"Will you give me a little biography of your earlier life before you became divine?" "I was born in Marion, O., in 1853, of German parentage. Before I reached the age of twelve my mother used to say that an aged minister told her, 'Your son is destined to be a Levite. Verily, God has chosen him.' In earlier days, though thrown in an unwholesome moral atmosphere, by a wonderful working of an in-ternal God-given power of selection, I was kept from all those secret vices which inlest all grades of society, my identity was strong, and I applied this faculty to the betterment of overt conduct and private virtues, the elevation of life and being. The ideal person was to me the Son of God and the son of man. I thought constantly, I shall be satisfied when I awake with Thyspirit. I always communed with heaven. I studied for and entered the Methodist ministry. But I was not satisfied. My ministerial associates seemed so secular, so uncelestial, so un-Christlike that I could not feel of them though among them. I saw through one of the back windows of Methodism a sight of religious and social conditions which compelled me to trace with the slow and steady finger of candor across my Methodist hopes the word 'disappointment.' I was finally sent to Alpena, Mich. When I entered upon that charge I was in the spirit of becoming more rapidly a citizen of heaven and less a denizen of earth. Under the electric light of inspiration I found that the Methodist Church was filled with spiritual wickedness in high places. The abomination that maketh desolate was found to be standing

"In December, 1877, I met Dorinda Helen Fletcher Beckman, the bride of Christ. She was my spiritual Mary. She gave to the world its Jesus and its Lord. Of my history since that time you have already been made acquainted. And now I will have to be excused, as I have press ing duties. I will escort you through the house before you go, that you may see our home. Everything is open and there is nothing that we fear to east the sunlight

where it ought not in the church, in all

The Lord then led the visitor hurriedly through the house from cellar to garret. The former was well stocked with provender. Hundreds of glass jars of fruit were ranged on the shelves, and tub after tub of fragrant butter set in the corners of the spacious underground room.

BLEEPING APARTMENTS.

On the first floor were the sleeping apartments of the ladies, elegantly fitted bou-The second story of the wing is deto Schweinfurth's suite. eclipsed the ladies' rooms in elegant fur-There was also a large school-.esmidein room on the second floor of the main building, where some thirty pupils are daily taught. The garret, which is commo-dious and clean, but very plainly furnished, contains a dozen beds. Here sleep the men whose hard work and substance have gone toward equipping the rest of the house in such princely fashion. Within the last year or two \$20,000 has been spent in remodeling and refurnishing the b Mr. Schweinfurth has complete charge of all the finances, and uses the means at his pleasure, never accounting for any-

The growth in membership of this re markable sect has been astonishingly rapid within the last few years. They now have churches at Chicago, St. Charles, Minn.; Minneapolis, Paw Paw, Ill.; Louisville, ky.; Leavenworth and Kansas City. But were the Church Triumphant.' Within the past year there has been still greater knowledge, and I can now declare that I am. '''

In God Almighty. My name is 'I am, that I am.'''

The quiet and impressive manner which accompanied these words led the reporter to scrutinize the speaker clearly to delivering. Stenographers are employed.

New converts must come here and learn their duties and obligations, and those who are assigned fields of labor. Services are held here every Sunday afternoon at 1 o'clock, and Schweinfurth is the very counterpart of the evil one, and their actions, as you say, prove it. I know of fifteen families destroyed as Mr. Kinnehan's, and it is an outrage. He leads women into that bouse in delivering. Stenographers are employed. the central community is this one here. New converts must come here and learn who take down his every utterance, copies are made on type-writers and sent to all the branch churches, where they are read to the faithful. They are strict vege-tarians in the, never touching meat, milk, or eggs. They cat abundance of oatmenl and fruits, and sometimes use beal suct.

The place is spoken of by all who visit it as a happy home life. Those who have been there from motives of curiosity come away with an impression that there is something fascinating about the man and the place. Schweinfurth always acts the meek and lowly role to perfection. He was recently met by a Rockford clergyman in a store here and denounced as an imposter, possessed of the devil, a lustful mocker of holy things and assailed with terms of the most opprobrious nature.

AN BUMBLE GOD,

He answered calmly, quietly, respectfuly, without the shadow of any anger. To all outward appearances his life is not only blameless, but he is marvelous in his now er of restraint and the deliberate and colmortal? Physical infirmities are cured by lected way in which he asserts his God-me simply by faith, and I can cure them hood and replies to aspersions. He has without even their exercise of faith, if I the Scriptures at his tongue's end and hood and replies to aspersions. He has quotes text after text with most surpris-ing fluency to sustain his position. There is no question but that he has a most unaccountable influence over the minds of those with whom he comes in contact. as he calls it, is growing beyond all cones tion of those who have not examined into it, and there is no doubt that the new church which he has established will be heard from in hundreds of quarters from tor of the Westminster Presbyterian Church here, has been making a study of ples in the most thorough manner for six months. One of the members of his church, Mrs. M. M. Kinnelsan, has be-come converted to the new Christ and has

> In company with several others of the faith Mrs. Kinnehan recently appeared at the Westminster prayer meeting and in-sisted on rising and giving her testimony to the new salvation. She implored her dear paster and brethren to come out with her and learn of the only true salvation through the Lord George J. Schweinfurth. The pastor replied by saying that Schweinfurth was possessed of a devil and his name implied it, as the devil rau with the awine—Schwein, "awine;" furth, "the

This incensed a Beckmanite brother who was present, and he attempted to re-ply, but was kicked bodily out of the cons. A week ago Mrs. Kinnelian was expelled for obstinacy and blasphemy.

A first was a constructed of sit and believing in him."

She gave more information about the life there than the reporter could learn in his visit to the community.

A PRESENTERIAN MINISTER'S OPINIONS. Said Dr. Conde today to the Herald reof evil things against me, but I am holy and the world will yet know it. The whole world is impanied as a jury to try us, but those who now persecute us will be utterly destroyed. You and all others will have to come to believe in me before you can be saved. I might add that our 'Church of the Redeemer' will supplant all others on earth. We shall subdue the whole earth. The so-called orthodox churches are the beasts of Daniel and must be destroyed."

'If you have the same body that was porter: 'Schweinfurth is a dangerous man. He hardly ever fails to convert those who his teachings. His sophistries are hard for anyone to meet unless thoroughly familiar with the teachings of barrier and the purity of their Christ that they are called 'angels.' There were thirteen of these ware of their Christ that they are called 'angels.' There were thirteen of these who is sophistries are hard for anyone to meet unless thoroughly familiar with the teachings. There were thirteen of these who is sophistries are hard for anyone to meet unless thoroughly familiar with the teachings. There were thirteen of these who is sophistries are hard for anyone to meet unless thoroughly familiar with the teachings. There were thirteen of these 'angels.' There is one a particle of insanity about him, and I am convinced that he is perfectly free from any lust of the flesh, and the were thirteen of these 'angels.' There is one a particle of insanity about him, and I am convinced that he is perfectly free from any lust of the flesh, and the were the world angels.' There is one any other this war that the teachings.

The hardl orter: "Schweinfurth is a dangerous man.

them to do his bidding and speak a belief in him when their whole nature was antagonistic to it. Outwardly no meeker, more patient, perfect man has ever come under my notice. I honestly believe that he is possessed of the devil, coming to the world in the garb of an angel of light."

There is quite a company of traveling men, colporteurs and agents in various lines who belong to this sect. Schweinfurth makes special effort to attract this class, as they can more widely sow seeds of the new religion and can select the more likely subjects for their influence. Among the leading lights are the Rev. Mr. Tuttle and wife, a Congregational minister, who has been established over the Chicago church of Schweinfurth. Mr. Tuttle is a man of education and excellent parts. He is a graduate of Yale College and Andover Theological Seminary. A Baptist minister in Pennsylvania is a recent convert and a Congregational minister in Maine has just written to Lord Schweinfurth stating that he believes Christ is now on earth and asking for light on his claims

to being the Messiah. Mr. Schweinfurth has a large mail daily and is kept very busy answering letters of similar import from every part of the A FAMILY DISRUPTED.

Among those who have suffered in disrupted family relations owing to Schwein-furth's machinations is Dr. J. S. Wilkin, the head of the National Medical Dispensary, Dearborn street, Chicago. after Mrs. Kinnehan's disaffection the pastor of Westminster Church received the following letter from Dr. Wilkin:

"Rev. Mr. Conde:

"My Dear Sir-While I was looking over my morning paper yesterday I noticed an article headed 'Presbyterians at Rockford Disturbed by Beekmanite Converts.' wish you, if at any time you should come to our city, to call on me. I am very anxions to see you; also Elder Wallace. Now, my motive in seeing you is this: My wife, some seven years ago, got in with this gang of devils, and I was obliged to rent my home, take my children and wife and go into a far country to get away from them and to keep my wife from going to their insane retreat. I was having a fine practice, but had to leave it. I was gone a whole year. It cost me \$3,500 besides the loss of my time. When I returned with my family they stood ready to grab my wife, and she then decided she would not leave them, even though the family went to destruction. Then my wrath was up, and I determined to protect my home and children if it cost me my life and to save my wife from such a damnable heresy if it lay in my power. I told them to keep away from my house; that if one of them should come within my door I would thrash him within an inch of his life. They simply remarked that they were God's chosen people, and if I laid my hands on one of them God would paralyze me. I said I would run the chance. So in a few days the king apostle came again. I had no word with him, but simply carried out my promise. I thrashed him thoroughly and threw him out of my house, and to this day I have not seen or heard of him since. My wife's faith was shaken as I was not paralyzed, and I feel today that I am able to thrash a ten acre lot full of the same kind of truck. I have many things I would like to say to you and Elder Wallace. Thank the latter for me for having grit enough to protect the house of God from such an outrage. Tell Elder Wallace to read the thirteenth chapter of Deuteronomy and he will find himself justified in his way of ejecting the false God's imps. My dear sir, if I was paid to-day \$10,000 for the loss of time and money expended to save my wife from destruction I would not be half paid. But if either of you, Elder W. or yourself, should come to this city do not fail to come and see me,

and if possible for you to remain over night should be most happy to entertain You have no idea how much I sorrow purpose than to gratify Schweinfurth's usts and that of his apostles. I do so want to see you or Deacon Wallace, and I do hope, my dear sir, something may call you to our city. The fact is, I cannot write what I want you to know. I want you to talk to my wife. She was brought in contact with Mrs. Beekman about ten years ago. I told Mrs. Beekman she was laws. No corporations shall be created, or a fraud and that Schweinfurth was her its powers increased or diminished by agent. My wife would not listen to me, special laws; but the General Assembly but to them, and they seemed to delight in making me trouble. Please give Deacon Wallace my congratulations. I am only created, which laws may, at any time, be Wallace my congratulations. I am only sorry he did not kill some of them. Very sincerely yours, J. S. Wilkin."

A FEMALE DETECTIVE CONVERTED.

Dr. Wilkin has determined to bring suit for \$25,000 against Schweinfurth for injuring his domestic peace. In order to have, if possible, a stronger hold upon him, the Chicago physician secretly sent out a female detective about two weeks ago, a bright, attractive young woman named Mrs. E. C. Clanin. She went to the Community and made pretense that she desired to join and become a convert to the faith. Her object was especially to discover Schweinfurth's relations with the band of omen surrounding him. Possessed of fair features and an alluring form, she threw out hints and suggestions which the average man could not fall to understand. She reports that she found him cold as ice, and adament to all her devices.

After she had been there a week and averted suspicion, as she supposed, as to any sinister motive, she placed her head upon his breast and told him of her happiness in having found the Savior. She confessed that she also loved him with the affection that is of the earth, and finally threw her arms about his neck and stroked his beard. To her most ardent advances he made no response, and she stated afterward that there was not the slightest flut-

ter of responsive passion. The strangest part of the story is that, skeptic though she was, she has now become a genuine convert, imbued with a belief in his supernatural attributes, and so testified at a meeting of the faithful in Chicago. A strong-minded woman though she was, she could not account for his purity of attitude and gentleness on my other theory than that which he him-

elf promulgates. meeting her, and held a most interesting interview. She said: "I amfully convinced that Schweinfurth is Jesus Christ again to this earth. He is God. By him no only true way of salvation is revealed. came there a skeptic. I now believe in its. He is truly without guile, and I could meet him and learn of him. We can be purged of all sin believing in him.

SCHWEINFURTH'S BULLTIONS WITH WOMEN There are a number of the women who,

a pale, dark-eyed, lissome creature of twenty-two Mears, not very plump, but willowy and spirituelle, with a far-away look in her eyes. Mrs. Claffin said that her complexion was wonderful—white as alabaster. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very thear "Christ's," and she is never seen about the house, and visible to the others only at meals, when she sits on his right hand. a pale, dark-eyed, lissome creature of

"GARDEN OF EDEN" TEST.

There are certain final rites celebrated which are called "The Garden of Eden" test. This is known to be a fact, though it is one of the few things that no one seemed ready to explain. It is under-stood, however, that it is modeled quite closely after the Mormon endowment-house, and it is rumored that the women who pass through the ordeal do so in an absolute state of nakedness, in the presence of the Christ, also nude. But it is alleged that the participants are so free from all sin that even thus unattired they are purity itself.

There is one thing that is remarked upon by all who study Schweinfurth. He certainly bears the closest resemblance to the popular pictures of the Savior. So near is the likeness that strangers, in total ignorance of his identity, have been heard to comment on it. If is eyes, beard and hair are of the same color. The contour of his face follows the lines of the paintings of the real Christ with great accuracy. I have certainly never seen any person who could begin to approach this striking resemblance. It is very likely that Schweinfurth depends upon this si-miliarity for some of his most powerful

arguments in making disciples.

In dozens of places are springing up church trials of persons who have embraced the faith. In a Kansas City Presbyterian church a trial is now pending of a woman who has become a convert, and depositions are to be taken here to prove that Schweinfurth cannot perform miracles, as is alleged.

A number of women have recently left.

a Presbyterian church in Richmond, Ky., and are among the number at the com

munity here. Fragmentary and imperfect sketches of this peculiar sect have been appearing of late in many papers, but this comprehensive, consecutive and complete investigation into their origin, growth and practices and the remarkable pretensions of the alleged Christ that has ever been given to the public in any paper East or west. The revelations are almost incrediible, yet as given here they are absolutely true, and all important statements herein made can be fully substantiated by a score of unimpeachable witnesses. That these Beekmanites are bound to increase and multiply until they become a very strong organization is not doubted by anyone who has made them a subject of study.

THE DORTCH BILL. An East Tennessee Lawyer Says it is Not Constitutional,

From the Knoxville Journal. "Is the Dortch election bill unconstitu-

This query was addressed by a Journal reporter to a prominent East Tennessee legal ight yesterday. It was called forth by a nent made upon this bill by the same gentleman to whom it was addressed, in which he expressed his serious doubts as to the constitutionality of the bill in ques-

"Yes, I think it is," he replied. "In fact," he continued, with emphasis, "I am reasonably sure it is. I have gone into the matter pretty thoroughly, and this is the result of my investigations;" and, turn-ing to the Cods of Tennessee, he opened it

granting to any individual or individuals, rights, privileges, immunities or exemp tions, other than such as may be, by the same law, extended to any member of the community who may be able to bring himself within the provisions of such

altered or repealed; and no such alteration or repeal shall interfere with, or divest, rights which have become vested.

"According to the decisions of the Supreme Court it appears that the Dortch election bill is in conflict with the foregoing section of the Constitution, because it In 1875 the Legislature passed an act au-thorizing municipal corporations with 35,-000 inhabitants, or more, to institute suits and prosecute appeals, etc., without giving security for costs. This was held to be for the benefit of individuals and 'inconsist-ent with the general law of the land,' and, therefore, void; see City of Memphis vs. Fisher, 9 Baxter 200.

"This act is easily distinguished from the Dorich bill; because corporations be-ing individuals in law and the act being for the benefit of certain corporations to the exclusion of all other individuals was manifestly class legislation. The Dortch ill on the other hand does not apply to individuals separately, but to communities or to individuals collectively. On the or to individuals collectively. On the 20th day of March the Legislature passed an act entitled, 'An act to regulate the lien acquired by judgments, decrees, etc.' The fifth or last section of which reads as follows: 'Be it enacted, that the provisions of this act shall only apply to counties that had, by the census of 1870, a resolution of not less than 40.000.' This a population of not less than 40,000.' This act was reviewed and declared unconstitutional by the supreme Court in the case of Woodard 2s, liries, 14 Lea, 529; the court says that the law of the land is a rule embracing and affecting all persons in general, and all persons who exist or may come into al like state and circumstance, while a partial law embraces only a portion of these persons who exist in the same state and are surrounded by like circumstances. And it appears to rest its decision upon the ground that it was impossible for and other county, except Davidson and embly, to ever bring itself within the provisions of the net, because they were the privious of the net, because they were the privious counties having 40,000 inhabitants by the census of 1870; and however populous other counties might become the act could never apply to them, because the cousts of 1579 did not give them the requisite number of inbabitants. "Now compare the quoted section of the

net of 1877 with the Dortch bill, which reads as follows:

"ile it further enacted. That the provisions of this act shall be applicable to counties having a population of 70,000 and over, and cities of over 2,000, computed by with | the census of 1880,"

"It is easily observed that the decision of Woodard vs. Brien is just as applicable to the act of '89 as to that of '77, because

MULFORD'S FOR WEDDING RINGS.

however populous other towns and coun ties in the State may hereafter become, the ties in the State may hereafter become, the Dortch bill can never apply to them be-cause the estimate must always be made with the census of 1880 as a basis. This section of the Computer of with the census of 1880 as a basis. This section of the Constitution was again considered and applied in the case of Burkholtz vs. the State, 16th Lea, 71. In 1885 the Legislature had passed an act making it lawful for those owning or keeping in good faith a race track or race course in this State to bet or wager by making pools, etc., the last section of which reads as follows: "This act shall reads as follows: 'This act shall not apply to counties having a population of not less than 75,000 inhabitants by the United States census last taken, just pre-ceding the date of the offense charged, prohibited by this act.' The Supreme Court says: "Taking the meaning of said act according to its literal terms, it is insisted that said second section is what is termed partial or class legislation, and is in violation of article IX., section 8, of the Consti tution of Tennessee, and is, therefore void. This is conceded by the Attorney General, and is too clear

Constitution, rendered the whole act un-It will thus be seen that the opinion above quoted is based upon the uncon-stitutionality of the Dortch bill, because it is manifestly a piece of class legislation and is not and cannot become general in its character. The opinion seems sound. The parallelism between the wording of the applicability of the Dortch bill and that passed upon and declared unconstitutional by the Supreme Court is exact. From all appearances there is a heap of

In this case it was also decided that this section of the act, being contrary to the

trouble ahead in Tennessee over this bill. Should there be an election held under it, and it afterward be declared unconstitutional, the election would be null and void. Until the question is passed upon the election machinery of the counties and cities affected by this bill will be in a state of great uncertainty, gravitating, as it were, between the devil and the deep,

Sufferers

CROM Stomach and Liver derange T ments—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe Ayer's Pills. In all



Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the best cathartic and aperient within the reach of my profes-

Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with billiousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past "I have used Ayer's Phis for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepaia when all other remedies failed, and their occasional use has kept me in a bealthy condition ever since."—T. P. Brown, Chester Pa.

Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every sight before retiring. I would not willingly be without them."—G. W. Bowman, 25 East Main st., Carlisle, Pa. "Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medafforded me greater relief than any med-icine I ever tried."—Thomas F. Adams, Molly Springs, Texas.

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Dr. J. C. Ayer & Co., Lowell, Mass. fiold by all Drugglats and Dealers in Medicine.



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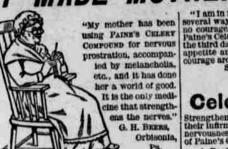
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